A Short

CATECHISM,

Explaining the

Substance

OF THE

Christian Religion.

Suited to the

Understanding

OF

CHILDREN,

And the

Meaneſt Capacities.

By *JOSIAH WOODWARD*, D. D.

Receive Inſtruction, and not Silver; and Knowledge, rather than choice Gold, Prov. 8. 10.

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THE PREFACE.

SINCE nothing is more to be lamented than the too common Unprofitableneſs *of ſuch as enjoy the* Means of Salvation; *nothing can be more requiſite than a ſpeedy Application of proper Means to redreſs it.*

Now it is very evident, That many Perſons who enjoy the Opportunities of hearing good Sermons, *and of reading good* Books, *do reap very little Benefit by them, becauſe they do not underſtand many of thoſe* Words *and* Terms *which are commonly uſed in ſuch Diſcourſes. For whilſt they do not well apprehend the* Sence *and* Meaning *of any Sentence, it can make but little* Impreſſion *on*

their Minds *and* Hearts, *tho' it concerns their* Eternal Life.

Hence it comes, that many complain, that their Miniſters *ſpeak in Language too* high *for them; which, I fear, is too often true; and is to be ſhuned with great concern by ſuch as have the* Care of Souls: *But yet without doubt this Objection is many times occaſioned by the groſs and inexcuſable Ignorance of the* Hearers. *For the* Preacher *muſt ſpeak properly, and in Words ſuited to the Nature of the Subject he is upon. In this Caſe, the* Miniſter's *manner of Speech cannot be altered, but the* Hearer's *Capacity is to be improv'd; that he may be able to comprehend that* Form of ſound Words, *in which the important Truths of GOD are made known to Men.*

There are proper and peculiar Terms *in every* Art *and* Science, *and ſo it is in* Divinity *and the* Chriſtian Religion; *and Miniſters cannot always ſtay to explain theſe* Terms *when they have occaſion to uſe them.*

I thought therefore, that it might be of Use to some Persons, especially to Young People (*and to* Indian *and other* Foreign Catecumens, *whose* Conversion *to the* Christian Faith *is earnestly to be pray'd for, and endeavoured,*) *to have a brief Explication of those* Terms *which are most commonly used in* Religious Discourses: *That the* Directions *to everlasting Happiness may be so clear,* that he that runneth may read them; *and the* Ways *of Salvation so plain, that* the way-faring Man, tho' a Fool, may not err therein.

It is for this End that the following Questions *and* Answers *are prepared; with an earnest Desire that* the Ways of GOD may be known upon Earth, His saving Health unto all Nations.

The Parts of this Catechiſm.

I. Of Man's Creation.
II. Of Man's Corruption.
III. Of Man's Redemption.
IV. Of the Covenant of Grace.
V. Of Baptiſm.
VI. Of the Lord's Supper.
VII. Of a Chriſtian Life.
VIII. Of the Chriſtian Hope.
IX. Of Everlaſting Puniſhment.

A Short

CATECHISM,

Explaining the

Subſtance

OF THE

Chriſtian Religion.

PART I.

Of Man's Creation, &c.

Queſt. WHAT is Man?

Anſ. A Reaſonable Creature, conſiſting of Soul and Body. *Iſa.* 46. 8.

Queſt. What is a Creature?

Anſ. A Being created of God. *Gen.* 1. 21.

Q. What is it to be created?

A. To be produced out of Nothing? *Heb.* 11. 3.

Q. Who is the Creator of all Things?

Gen. 1. 1. A. GOD.

Q. What is GOD?

Jo. 4. 24. A. A Spirit infinite in all Perfection.

Job 11. 7. *Q.* How many GODS are there?

Zech. 14. 9. A. There can be but One.

Q. Why can there be but one GOD?

Rev. 1. 11. A. Becauſe there can be but One that hath all Perfection; one *Firſt*, one *Beſt*, one *Almighty*, one *Infinite*.

Q. Can you name any of the Perfections or Attributes of GOD?

Pſal. 90. 2. *Job* 37. 22. *Job* 26. 14. *Pſal.* 139. 6. A. God is Eternal and Incomprehenſible in Majeſty and Power, Knowledge and Holineſs, Goodneſs and Mercy, Juſtice and Truth.

Exod. 15. 11. *Q.* How many Perſons are there in the GOD Head?

Iſai. 31. 19. *Pſal.* 136. 1, &c. A. Three; The Father, the Son, and the Holy Ghoſt.

Iſa. 26. 7. *Deut.* 7. 9. 1 *Jo.* 5. 7. *Q.* How are theſe *Three*, and yet but *One*?

Mark 12. 29. A. They are three in *Perſon*, one in *Eſſence*.

Rev. 4. 11. *Q.* How are all Things preſerved?

A. By the ſame Power and Goodneſs of GOD that created them.

Q. How are all Things ordered and diſpoſed?

Luke 12. 6. A. By the All-wiſe Providence of GOD.

Q. What

Q. What is the Providence of GOD?

A. The Providence of GOD is his preſerving and over ruling all Things, according to his good Pleaſure. 2 *Chron.* 16. 9.

Q. Can any Man live of Himſelf, and do what he pleaſes?

A. No! In GOD we live, move, and have our Being. *Act.* 17. 28.

Q. What do you infer from this abſolute Dependance of Man upon GOD?

A. That it is the chief Intereſt of all Men to be Religious. *Luke* 10. 42.

Q. What is it to be Religious?

A. To ſerve the true GOD in a due Manner. *Jo.* 4. 24.

Q. What is the due Manner of ſerving GOD?

A. We muſt ſerve GOD with all our Soul and Strength, according to his Holy Will. *Matth.* 22. 40.

Q. Where do we find the Will of GOD revealed for our Direction in Things to be believed and done, in order to our Salvation?

A. In the Holy Scriptures. *Jo.* 5. 39.

Q. How came the Holy Scriptures to be written?

A. They were written by Men inſpired by the Holy Ghoſt. 2 *Tim.* 3. 16.

How do you prove that they were inſpired by the Holy Ghoſt?

Rom. 1. 4. *Mark* 3. 23. A. I. By the Divine Holineſs and Excellency of the Doctrine contained in the Scriptures, tending to deſtroy the Kingdom of Satan, and to reſtore Men to the Image and Favour of GOD.

Act. 2. 22. II. By the Miracles of Power and Goodneſs, that accompanied the Publication of this Doctrine.

1 *Pet.* 1. 23. III. By the Spiritual regenerating Power which hath always attended it.

Rev. 19. 10. IV. By the punctual Accompliſhment of all the Prophecies of the holy Scripture, which are very many. And by many other Proofs.

PART II.

Of Man's Corruption.

Q. WHAT was the Condition of Man, when GOD firſt created him?

Gen. 1. 31. A. Good, and happy.

Q. What is the Natural Eſtate of Man now?

Eph. 2. 3. A. Corrupt, and miſerable.

Q. What makes Man miſerable?

Rom. 7. 24. A. Sin.

Q. What is Sin, in general?

A. The

A. The Act or Diſpoſition of a reaſonable Agent, oppoſing or declining the Will of GOD.

Q. How many kinds of Sin are there?

A. Two, Original and Actual. *Math.* 12. 33.

Q. What is Original Sin?

A. The Corruption of our whole Nature. *Rom.* 3. 10.

Q. How is the Mind of Man corrupted?

A. By Spiritual Blindneſs and carnal Prejudices to that which is good. *Rev.* 3. 18.

Q. By what is the Will of Man corrupted?

A. By unruly Luſts and Paſſions. *Gal.* 5. 17

Q. What is it that enfeebles Man, that he cannot do good, or reſiſt Evil, with that Steddineſs, Delight, and Perfection, that he could when he was firſt created?

A. The Diſtemper of his Natural Powers, by reaſon of the Loſs of his Original Righteouſneſs. *Rom.* 3. 11, &c.

Q. What mean you by the Diſtemper of his Natural Powers?

A. I mean the Loſs of that Power to *judge*, *chooſe* and *act* aright in Spiritual Concerns, with which GOD at firſt endued Man. *Eccl.* 9. 21.

Q. By what Means came all this Corruption into Humane Nature?

A. By

Jer. 2. 13. A. by Man's forſaking GOD, who is the Fountain of *Wiſdom*, *Goodneſs*, and *Power*.

Q. What is actual Sin?

1 Jo. 3. 4. A. A Tranſgreſſion of the Law of GOD.

Q. What is Guilt?

Rom. 5. 18. *Jam.* 1. 15. A. A liableneſs to Puniſhment by reaſon of Sin.

Q. What is Pardon?

Ezek. 18. 21. *Rom.* 8. 2. A A taking-off that liableneſs to Puniſhment.

PART III.

Of Man's Redemption.

Q. IS there any way to reſtore Sinful Men to the Favour of GOD?

Jo. 3. 17. A. There is, Bleſſed be GOD.

Q. By what Way *is it done*?

Eph. 1. 7. A. By Redemption.

Q. What is Redemption?

1 Cor. 6. 20. A. Redemption is the freeing of Slaves by a Price paid.

Q. Who is the Redeemer of Men?

Iſa. 41. 14. *1 Tim.* 4. 20. A. Our Lord and Saviour JESUS CHRIST.

Q. What

Q. What Price did he pay for our Ranſom?

A. His own Blood. *Col.* 1. 14.

Q. Where did he pay it? *Heb.* 9. 12.

A. On the Croſs. *Col.* 1. 20.

Q. How did he pay it there?

A. By being crucified thereon. 1 *Cor.* 1. 23.

Q. Who is Jeſus Chriſt?

A. GOD manifeſted in the Fleſh. 1 *Tim.* 3. 16.

Q. Wherefore did he come in the Fleſh?

A. To deſtroy the Works of the Devil, and ſave Men from his Power. *Heb.* 2. 14.

Q. What are thoſe Works of the Devil which our Bleſſed Saviour deſtroys? 1 *Jo.* 3. 8.

A. Sin and the Curſes due to it. *Gal.* 3. 13.

Q. Why was it requiſite that our Redeemer ſhould be both GOD and MAN in one Perſon? *Matth.* 1. 21.

A. He was Man, that he might ſuffer in Man's ſtead; and he was GOD, that he might purchaſe infinite Benefits for Men by the Merit of his Sufferings. *Rom.* 5. 17. *Heb.* 9. 14.

Q. What Benefits did our Redeemer purchaſe for Men by his Sufferings?

A. All things that are neceſſary to make them good and happy for ever. 1 *Tim.* 4. 8. 2 *Pet.* 1. 3.

Q. What makes Men Good?

A. The Grace of GOD.

Q. What is the Grace of GOD? *Tit.* 2. 11, 12.

A. The

Eph. 2. 8. 1 *Pet.* 3. 7. A. The Grace of God, is the working of his Holy Spirit on the Souls of Men, in order to their Spiritual Birth and Life.

Q. What maketh Men *happy?*

Pſal. 30. 5. A. The Favour of GOD.

Q. Are the Offers of theſe infinite Benefits made to all Men?

Jo. 3. 16. 1 *Jo.* 2. 2. *Jo.* 7. 37. *Rev.* 22. 17. A. Yes; for God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in Him ſhould not periſh, but have everlaſting Life.

Q. Who will certainly enjoy all theſe unſpeakable Benefits?

Jo. 3. 36. *Rev.* 14. 4. A. All faithful Chriſtians.

Q. Who are faithful Chriſtians?

Jo. 10. 4. *Rev.* 22. 14. A. The faithful Believers and Followers of Jeſus Chriſt, according to his bleſſed Goſpel.

Q. By what Grant are theſe Benefits made over by GOD to Chriſtians?

Hebr. 8. 10. A. By his Covenant with them thro' his Son Jeſus Chriſt.

PART

PART IV.

Of the Covenant of Grace.

Q. WHAT is a Covenant?

A. An Agreement made between two Parties on certain Conditions. *Heb.* 8. 10, 11,

Q. What was the Condition of Man's Salvation by the Covenant of Works made with our Firſt Parents? 12.

A. Perfect, perſonal, and perpetual Obedience. *Gen.* 2. 17.

Q. What is the Condition of our Salvation by the Covenant of Grace, contained in the Goſpel?

A. Effectual Faith in our Lord and Saviour Jeſus Chriſt. *Jo.* 3. 16.

Q. What is ſaving Faith in Jeſus Chriſt?

A. A hearty and ſtedfaſt acceptance of Chriſt, as he is offered to us in the Goſpel! *Jo.* 1. 12.

Q. What is the Goſpel?

A. The Joyful account of God's Mercy to Sinners, thro' his Son Jeſus Chriſt, as delivered in the New Teſtament. *Luk.* 2. 10. *Act.* 12. 32.

Q. Why is it called a Teſtament?

A. Be-

Heb. 9. 16, 17. A. Becauſe it is the Will of God confirmed by the Death of his Son.

Q. How is Chriſt offered to Men for Salvation in the Goſpel?

Act. 3. 22, 23. A. In his ſaving Offices of a Prophet, Prieſt, and King.

Heb. 5. 6. *Act.* 5. 31. Q. What doth Chriſt do for us as a Prophet?

Act. 3. 23. A. He *inſtructs* us in the Will of God by his *Word* and *Spirit*.

Q. What doth he for us as a Prieſt?

Heb. 9. 25, 26. *Heb.* 7. 25. A. He *reconciles* us to God by the *ſacrifice* of Himſelf, and intercedes for us.

Q. What doth he for us as a King?

Iſa. 9. 6. *Matt.* 25. 4, 41, A. He *Governs* and Protects, rewards and puniſhes.

Q. When is our Faith in theſe Offices of our Bleſſed Saviour true and effectual?

Rom. 8. 30. A. When we are effectually *taught*, *reconciled*, and *governed* by Him.

Q. Can you rehearſe the Articles of the Chriſtian Faith?

I Believe in GOD, the Father Almighty, Maker of Heaven and Earth:

And in JESUS CHRIST his only Son our Lord, who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, was crucified, dead and buried, he de-

deſcended into Hell; the third day he roſe again from the Dead, he aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the HOLY GHOST; the Holy Catholick Church; the Communion of Saints; the Forgiveneſs of Sins, the Reſurrection of the Body, and the Life everlaſting.

Q. When may we be ſaid to have a truly Chriſtian Faith in theſe Articles of the Creed?

A. When our Faith in theſe Articles becomes a powerful principle of Repentance, and Chriſtian Obedience. *Gal.* 5. 6.

Q. What is Repentance?

A. Such a Sorrow of Heart for our Sins paſt, as engages us to ſerve God in Newneſs of Life. *Math.* 3. 8.

Q. What are the Seals of the Covenant of Grace?

A. The two Sacraments. *Rom.* 4. 11

PART.

PART V.

Of Baptiſm.

Q. WHAT is a Sacrament?

A. A viſible Sign and Seal of
Rom. 4. 11. God's Covenant of Grace with us in his Son.

Q. What are the Names of the two Sacraments?

Jo. 3. 6. A. Baptiſm and the Lord's Supper.

Q. What is the ſign and ſeal of
Rom. 6. 4. *Act.* 22. 16. God's Covenant with us in Baptiſm?

A. Water.

1 *Pet.* 3. 21. *Mar.* 16. 16. Q. What doth the waſhing with Water in Baptiſm repreſent?

A. The cleanſing of the Perſon baptized from Sin, by the Blood of Je-
Math. 28. 19. ſus Chriſt.

Q. In whoſe Name are we Baptized?

A. In the Name of the Father, and
Act. 2. 38. of the Son, and of the Holy Ghoſt.

1 *Cor.* 12. 13. Q. What doth this denote?

Gal. 3. 27. A. The abſolute and perpetual Dedication of the Perſon baptized to his Creator, Redeemer and Sanctifier, by the moſt ſolemn Vow and Contract.

Q. What is the inward Grace ſealed by the Sacrament of Baptiſm?

A. Th

A. The pouring forth of the Holy Spirit on the Person baptized, In order to his Regeneration. *Jo.* 3. 6.

Q. What is Spiritual Regeneration?

A. A Divine renewing of our Nature by the Spirit of GOD. *Tit.* 3. 5, 6.

Q. What is this new state of Man called in the Gospel?

A. A new Birth, a new Man, and a new Creature. *Jo.* 3. 6. *Col.* 3. 10. 2 *Cor.* 5. 17.

Q. How is this usually produced in Men?

A. By the Word of GOD effectually set home to their Minds and Hearts by the Holy Ghost. 1 *Pet.* 1. 23.

Q. What is required of a Person that desires to be baptized? *Act.* 8. 37.

A. A Penitent Heart and a lively Faith in our Lord Jesus Christ.

Q. What is Confirmation.

A. A personal and publick Acknowledgment of the Vows of Baptism before God, in the Presence of the Bishop and the Christian Congregation, with Prayers, and the laying on of the Hands of the Bishop, for Grace to persevere in these baptismal Engagements. *Heb.* 6. 2.

Q. Is this Confirmation a Sacrament?

A. It

A. It is not a Sacrament, but a very ancient Rite in the Christian Church.

Q. What are the Uses of it?

A. It tends to enforce the necessary Duty of Catechizing; and also brings Young Persons to consider and regard their Christian Vows, and prepares them for a frequent renewing thereof at the Lord's-Supper.

PART VI.

Of the Lord's-Supper.

Q. WHAT is the other Sacrament?

Luk. 22. 20. A. The Lord's-Supper.

Q. What are the outward Signs and Seals of it?

Math. 26. 26. A. Bread and Wine.

Q. What is the Consecration of the Bread and Wine?

Math. 26. 26. *Josh.* 6 19. A. The setting them apart from a common, to this Holy Use, by the *Minister*.

Q. What doth the consecrated Bread represent?

1 *Cor.* 11. 24. A. The Body of Christ.

Q. What

Q. What doth the conſecrated Wine repreſent?

A. The Blood of Chriſt. *ver.* 25.

Q. What doth the breaking of the Bread, and pouring forth of the Wine repreſent?

A. It repreſenteth the rending of Chriſt's Fleſh, and the ſhedding of his Blood upon the Croſs, for our Redemption. 1 *Cor.* 11. 26. *Gal.* 3. 1.

Q. What doth the Miniſter's giving the Bread and Wine to the People repreſent?

A. It repreſenteth God's giving his Son, with all the ſaving Benefits of his Bloody Death. 1 *Cor.* 10. 16.

Q. What doth the Peoples taking the Bread and Wine, and eating and drinking thereof, ſignifie?

A. It ſignifieth their affectionate receiving of Chriſt in a Covenant-Manner, in order to live by him. *Jo.* 7. 37.

Q. Do all that receive this Holy Sacrament partake of the ſaving Benefits of Chriſt's Death?

A. None but faithful Communicants partake thereof. *Heb.* 11. 6, 28. *Luk.* 7. 50.

Q. Who are faithful Communicants?

A. Such Chriſtians as duly make, and faithfully keep, the Vows of this Sacrament. *Pſal.* 76. 11.

PART

PART VII.

Of a Christian Life.

Q. WHAT is a Christian Life?

Act. 24. 16. A. A Life framed according to the Gospel of our Lord Jesus Christ.

Q. What is the inward Principle of Christian Life?

Gal. 5. 6. A. Faith in Christ, working by Love to his Commandments.

Q. What is the Rule of Christian Life?

A. The Holy Scriptures.

2 *Tim.* 3. 15. Q. What is the Aim and End of such a Life?

A. The Glory of God in the Salvation of Men.

1 *Cor.* 10. 31, 33. Q. What Power is necessary to enable us to live a Christian Life?

A. The Power of the Holy Ghost.

Phil. 2. 13. Q. How may we attain this Christian Life?

Luk. 11. 13. *Eph.* 6. 18. A. By Prayer, Watchfulness, and a Serious Use of the Means of Grace, with an humble diligence in all Christian Duty.

Q. What are the Means of Grace?

Rom. 10. 17. *ver.* 13. 1 *Cor.* 10. 16. A. Hearing and Reading the Word of God, receiving the Holy Sacraments, Prayer, & all other Ordinances of God

Q. What

Q. Why are they called Ordinances?

A. Because they are *ordained* by God for the conveyance of his Grace and Mercy to us. *Exod.* 20. 24.

Q. What are the principal Motives to Christian Obedience?

A. The Love and Fear of GOD, from the firm Belief of the Promises and Threatnings of the Gospel. *Heb.* 11. 11. *Heb.* 11. 7.

Q. When may we be said truly to believe the Promises and Threatnings of the Gospel?

A. When our Faith does as fully assure us of these Invisible Things, as if we had the Sight of them. *Heb.* 11. 1.

Q. How often ought we to pray to God, in the Ordinary Course of our Life? *Eph.* 6. 18.

A. We ought to begin and end every Day with solemn Prayer; and to join in all other proper Occasions of publick and private Prayer; and to be always in a devout Frame, so as to make frequent Ejaculations to God in all our Ways. *1 Thess.* 5. 17. *Acts* 10. 2.

Q. Can you repeat the Prayer which our Blessed Lord composed for the use of his Disciples? *Matth.* 6.

A. *Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our* 9, 10, 11. 12, 13.

daily

daily Bread, and forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Q. Why muſt we watch as well as pray?

A. Becauſe *Prayer* without Watchfulneſs is Hypocriſy; and *Watchfulneſs* without Prayer is Preſumption.

Luke. 21. 36.

Q. Againſt what muſt we watch?

A. Againſt all Temptations to Sin, and againſt the firſt riſing of our Hearts in favour of them.

Math. 26. 41.

Q. What is Self-denial?

A. A croſſing of our own Will whenever it is contrary to the Will of GOD.

Mar. 8. 34.

Q. What is Chriſtian Mortification?

A. Mortification is a deſtroying of our Deſires and Inclinations to Sin, thro' the Spirit of GOD.

Rom. 8. 13. *Gal.* 5. 24.

Q. What is the Moral Law?

A. The Moral Law is that which teacheth our Duty to GOD and Men, according to the Light of Nature.

Luk. 12. 57.

Q. Doth the Chriſtian Religion aboliſh the Moral Law?

A. No,

A. No, it improves and advances the Obſervation of it. *Math.* 5. 17.

Q. How doth Chriſtianity improve and advance the Obſervation of the Moral Law?

A. By ſhewing us the full Spiritual Meaning of theſe Laws, and by adminiſtring Divine Grace to us, that we may perform them. *Math.* 5. 28. *Hebr.* 8. 10.

Q. Whence do Chriſtians derive their Spiritual ſtrength to do the Will of GOD?

A. From their Spiritual Head, Jeſus Chriſt, in whom all Fulneſs dwells. *Eph.* 4. 15, 16. *Jo.* 15. 5.

Q. How do they derive it from Him?

A. By the due Exerciſe of Faith and Love towards Him. *Rom.* 11. 20.

Q. Where do we find the Sum of the Moral Law?

A. In the Ten Commandments delivered from GOD, in the Twentieth Chapter of *Exodus.* *Exod.* XX.

Q. What is the Firſt Commandment? *ver.* 2.

I.

A. *Thou ſhalt have no other GODS but me.*

II.

Thou shalt not make to thy self any Graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy GOD am a Jealous GOD, and visit the Sins of the Fathers upon the Children unto the Third and Fourth Generation of them that hate me, and shew Mercy unto Thousands in them that love me, and keep my Commandments.

III.

Thou shalt not take the Name of the the Lord thy GOD in vain: For the Lord will not hold him Guiltless that taketh his Name in vain.

IV.

Remember that thou keep Holy the Sabbath Day. Six Days shalt thou labour, and do all that thou hast to do; but the Seventh Day is the Sabbath of the Lord thy GOD. In it thou shalt do no manner of Work, thou, and thy Son,

Son, and thy Daughter, thy Man-ſervant, and thy Maid-ſervant, thy Cattle, and the Stranger that is within thy Gates. For in ſix Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day; wherefore the Lord bleſſed the Seventh Day, and hallowed it.

V.

Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy GOD giveth thee.

VI.

Thou ſhalt do no Murder.

VII.

Thou ſhalt not commit Adultery.

VIII.

Thou ſhalt not Steal.

IX.

Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.

X.

Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

Q. How many Commandments are contained in the Firſt-Table?

Math. 22. 37. *A.* The four firſt, which contain our Duty towards GOD.

Q. How many Commandments are contained in the ſecond Table?

Math. 22. 39. *A.* The ſix laſt, which contain our Duty towards Men.

Q. What doth every negative Commandment require?

Prov. 23. 31. *Math.* 5. 28. *A.* It requires us to uſe all fit Means to refrain from the Sin forbidden, and to obſerve the Duty that is contrary to it, in Heart, Word and Deed.

Q. What doth every poſitive Commandment enjoin?

Math. 15. 4, 5. *A.* It enjoins our earneſt Diligence in performing the Duty required, and

and in refraining from the opposite Sin, in all inward and outward Acts.

Q. What is the Sum of the whole Decalogue?

A. To love GOD with all our Soul and Strength, and our Neighbour as our self. *Math.* 22. 30.

PART VIII.

Of the Christian Hope.

Q. IS there to all Men a Life to come after Death?

A. Yes, it is appointed for all Men once to die, and after this the Judgment. *Heb.* 9. 27.

Q. Can you prove it by Reason?

A. Yes, because the Righteous GOD doth not always render to Good or Wicked Men according to their doings, in this Life. *Jer.* 12. 1, 2. *Psal.* 73. 3, 4, &c. *ver.* 17, &c.

Q. How prove you that?

A. In the Case of the Holy Martyrs. *Jam.* 5. 6.

Q. Is the future Life Eternal, both to good and *wicked* Men?

A. Yes, the Wicked shall go into Everlasting Punishment, and the Righteous into Life Eternal. *Math.* 25. 46.

Q. What is meant by that Eternal Life, which is the future Portion of good Men?

Rom. 2. 7. *A.* Everlasting Blessedness in Perfection.

Q. Why are none but the Pious, that is, the sanctified, happy in the other World?

Col. 1. 12. *John* 3. 5. *A.* Because none but they are capable of Happiness in the Presence and Love of GOD.

Q. By what Resemblances is the Glory of Heaven represented in the Holy Scriptures?

2 *Tim.* 4. 8. *Math.* 25. 34. *A.* By the Splendour of Thrones, Crowns, Royal Apparel, and joyful Entertainment in a Glorious Eternal Kingdom.

Q. What are the known Parts of the Happiness of Heaven?

Heb. 12. 23. *Rev.* 21. 4. 1 *Jo.* 3. 2. 1 *Cor.* 13. 12. *A.* A perpetual Freedom from all Sin and Sorrow, the Perfection of Holiness in the glorified Soul and Body, and infinite Bliss in the near and full Enjoyment of GOD eternally.

Q. Upon what must we ground our Hope of Heaven?

Rom. 6. 21. 2 *Cor.* 1. 22. *Math.* 5. 8. 1 *Jo.* 3. 3. *A.* Upon the Grace and Mercy of GOD in his Son Jesus Christ, and our Spiritual Birth and Life produced thereby, thro' Sanctification of the Holy Ghost.

Q. Why

Q. Why cannot a Holy Person deserve Heaven, since a wicked Person deserves Hell?

A. Because all the Good that is in Man is from GOD, but all his Evil is from himself. *Rom.* 3. 12. 2*Cor.* 3. 5.

Q. Is there any Comfort in a Holy Life?

A. There is great Peace and Comfort in it, and no reasonable Peace or Comfort without it. *Psal.* 119. 165. *Rom.* 14. 17.

Q. Why then do so many People, who love Pleasure, despise Religion?

A. Because they have no relish of Spiritual Things, thro' the Corruption that is in them. 1 *Cor.* 2. 14.

PART IX.

Of Everlasting Punishment.

Q. WHAT will be the Portion of all Wicked People after this Life?

A. Everlasting Misery in Soul and Body. *Mark* 9. 43.

Q. Who are these Wicked ones?

A. Such as are under the Power of Vicious and Prophane Habits, be- *Rev.* 22. 15.

Heb. 13. 14. ing destitute of the Sanctification of the Holy Spirit.

Q. What mean you by Eternity?

Mar. 9. 43. *A.* A Duration without end.

Q. Can Millions of Ages lessen Eternity?

Heb. 8. 13. *A.* No, because if it could be lessen'd, it might be ended; and so would not be Eternity.

Q. How are the Torments of Hell described in Holy Scripture?

Math. 10. 28. *Math.* 25. 41. *Mar.* 9. 43. *A.* By the scorching of the Body in a Lake of Fire and Brimstone, with an unspeakable Horrour of Mind, regret of Conscience, and Anguish of Soul, under the Power of Malicious Spirits, for ever.

Q. Who are these Malicious Spirits?

1 *Jo.* 3. 8. *A.* Apostate Angels, commonly called Devils.

Q. Why are they called Apostates?

Jude ver. 6. *A.* Because they are fal'n from the Image, Love, and Service of GOD.

Q. Have not these fall'n Spirits a Redeemer to restore them to the Purity and Happiness which they have lost?

A. No,

A. No, Christ took not on him the *Nature of Angels, but the Seed of* Abraham. *Heb.* 2. 16.

Q. Have not Men therefore great Reason to Love and Praise GOD, for that he hath shewn greater Mercy to fal'n Men, than to fal'n Angels?

A. Yes surely, every rational Soul ought to Love and Praise GOD highly for it for ever. 1 *Tim.* 1. 16, 17.

Q. What will be the End of all such as now join with Devils in disobeying and dishonouring GOD?

A. They will partake of the horrible Sufferings of Devils for ever. *Math.* 25. 41.

Q. Is it not therefore highly reasonable and absolutely necessary, that we renounce all Sinful Profits and Pleasures which are but for a Moment, rather than go down into Eternal Torment, for their sake, in a very little Time?

A. Nothing in the World is more reasonable, or more necessary. *Heb.* 11. 25, 26.

Q. And is it not the greatest Wisdom to spend the few Days of our Mortal Life, according to the good Will of GOD, that we may attain everlasting Happiness thro' his Mercy?

Heb. 13. 20, 21. A Surely it is; and I beseech GOD, the Fountain of all Goodness, to determine and enable me, by his Holy Spirit, to serve him faithfully all my Days, thro' Jesus Christ our Lord and Saviour. *Amen.*

The End.

AN EXPLANATION OF Sundry Terms OF THE CHRISTIAN RELIGION.

Queſt. WHAT is the Bible?
Anſ. The cheif Book; that is, the Book of GOD. *Math.* 1. 1.

Q. What is the Old Teſtament?

A. The Ancient Revelation of GOD's Will to the Jews by his Prophets. *Heb.* 8. 13.

Q. What is the New Teſtament?

A. GOD's latter Revelation of his Will by the Evangeliſts and Apoſtles, *which is often* call'd the *New Covenant.* *Heb.* 1. 2 *Heb.* 8. 8.

Q. What is an Oath?

A. It is an appeal to GOD, as a Witneſs to *record*, and Judge to *avenge*, all 1 *Cor.* 1. 23.

Gen. 31. 53. all Falſhood in the matter given upon Oath.

Q. What is an Evangeliſt?

A. An inſpired Writer of the Goſpel.

Q. What is Divine Inſpiration?

2 Pet. 1. 21. A. It is the *immediate inſtructing* or informing any one in the Will of God by his Holy Spirit.

Q. What is an Apoſtle?

Luk. 8. 1. *A.* A Perſon immediately ſent from Chriſt to deliver his Will to Men.

Q. What is a Prophet?

Gal. 1. 1. *A.* One inſpired by the Holy Ghoſt to foreſhew Things to come.

Q. What is the Pentateuch?

Act. 2. 30, 31. *A.* The five Books of *Moſes.*

Q. What is the Decalogue?

A. The Ten Commandments.

Eccl. 8. 8. Q. What is the Soul of Man?

1 Theſſ. 4. 17. A the Soul is the *Spiritual* and Immortal Part of Man, which is the Cauſe of all his Actions.

Q. What is Conſcience?

Rom. 2. 15. Rom. 13. 5. *A.* Conſcience is the *Senſe* a Man has of his Duty to, and Sin againſt GOD, the ſupreme *Rewarder* and *Avenger.*

Q. What is Juſtification, in the Goſpel-Senſe?

Rom. 3. 26. Rom. 5. 1. *A.* God's Gracious dealing with a penitent believing Sinner, as if he never had ſinned, for the ſake of Jeſus Chriſt.

Q. What is Adoption? *A.*

A. GOD's taking any one into the number of his Children. *Rom.* 8. 15.

Q. What is Sanctification?

A. The Purification of a polluted Sinner by the Spirit of GOD. *Rom.* 15. 16.

Q. What is Superſtition?

A. The taking any thing as a neceſſary Part of Religion which GOD hath not required. *Act.* 25. 19.

Q. What is the Apocrypha?

A. Thoſe Books of the Old Teſtament which are groundleſly owned by the Papiſts as Canonical.

Q. What Scripture is Canonical?

A. Such as is proved to be our Rule given by God. 2 *Tim.* 3. 16.

Q. What is Grace?

A. A Free Gift, or Favour, of God, which is commonly uſed, by way of Eminence, for the influences of his Holy Spirit on the Soul. *Rom.* 11. 6.

Q. What is Common Grace?

A. The more common and ordinary Workings of the Holy Spirit upon Men.

Q. What is ſpecial Grace?

A. The more peculiar and effectual Workings of the Holy Ghoſt.

Q. What is a State of Grace?

A. A State of Favour with GOD, which is a State of Salvation. 2 *Theſſ.* 2. 16.

Q. What is Illumination?

A. A giving Light to the Soul from the Spirit of GOD. *Eph.* xi. 8.

Q.

Act. 26. 18. Q. What is the Converſion of a Sinner?

A. A *turning* from his *evil* Ways to the Ways of GOD.

Q. What is the Chriſtian *Creed*?

A. A Form of ſound Words containing the Chriſtian *Belief*.

Q. What is a *Church* of Chriſt?

Eph. 4. 16. *A.* A *Society* of Chriſtian People.

Q. What is the *Catholick* Church?

A. The Univerſal Church, *that* is, the *whole* Congregation of Chriſtians, diſpers'd throughout the World.

Q. What is the viſible Church of Chriſt?

A. All that hold the *outward Form* of the Chriſtian Religion.

Q. What is the *inviſible* Church of Chriſt?

A. All *true* Chriſtians.

Q. What is a *Catechiſm*?

A. A brief Collection of Doctrine, delivered by way of *Queſtion* and *Anſwer*.

Q. What is a *Catecumen*?

A. One that is *learning* a Catechiſm.

Q. What is a *Holy*-Day?

Zech. 7. 3. *A.* A Day *ſeparated* to Religious Exerciſes.

Q. What is *Martyrdom*?

A. Suf-

A. Suffering for a *Teſtimony* to the true Religion, eſpecially unto *Death.* *Act.* 12. 20.

Q. What is Apoſtacy?

A. A renouncing of the true Religion, in Profeſſion or Practice. *Heb.* 6. 4.

Q. What is an Atheiſt?

A. The *Fooliſh* Man that ſays in his Heart, *there is no GOD.* *Pſal.* 14. 1.

Q. What is a *ſpeculative* Atheiſt?

A. One that is of *Opinion* (if any can be ſo *wicked* and *abſurd* as to think) that there is no GOD.

Q. What is a *practical* Atheiſt?

A. One that *lives* as if there were no GOD. *Pſal.* 10. 4.

Q. What is Orthodoxy?

A. A *right Judgment* in the Truths of Religion.

Q. What is Ubiquity?

A. GOD's being in *all Places*, which is alſo called *Omnipreſence.* *Pſal.* 139.

Q. What is GOD's Omniſcience?

A. His Knowledge of all Things.

Q. What is Integrity?

A. The ſame with Sincerity, Uprightneſs, and Singleneſs of Heart; which is alſo called Righteouſneſs and Perfection in holy Scripture. *Eph.* 6. 5. *Luk.* 1. 6. *Heb.* 13. 21.

Q. What is Glorification?

A. The perfect Happineſs of Man in the *glorious* Kingdom *of GOD.* *Matt.* 13. 43.

Some other Eccleſiaſtical Terms explained.

Q. WHAT is a *Liturgy*?

A. A Form of *public*, or common, Prayer.

Q. What is a *Collect*?

A. A ſhort Prayer ſuited to a particular Subject or Occaſion.

Q. What is a *Litany*?

A. A *general* Form of Supplication to be uſed by the Miniſter and People.

Q. What is a *Doxology*?

A. A Form of *praiſing* God.

Q. What is a Verſicle?

A. A ſhort Sentence.

Q. What is a *Reſponſe*?

A. The *Anſwer* made by the People.

Q. What is the Rubric?

A. Directions for the Method and Order of ſolemnizing the public Devotions.

Q. Why is it call'd the *Rubric*?

A. From *Rubrum*, which ſignifies *Red*; becauſe it was formerly written in red Letters.

Q. What is a *National* Church of Chriſt?

A. That Part of the *univerſal* Church of Chriſt which is approved, eſtabliſhed and favoured by the Laws and Cuſtoms of a *Nation*.

Q. What

Q. What are the *Ceremonies* of a Church?

A. The *Circumstances* appointed for the more *solemn* and *edifying* Performance of the public Acts of Religion.

Q. What are the *Fundamentals*?

A. Those Truths of our holy Religion which are *necessary* to the *Being* of it.

Q. What are the *Feasts* of the Church, sometimes called *Festivals*?

A. Days of public *Thanksgiving*, or Commemoration.

Q. What are the *Fasts*?

A. Days of public *Humiliation* and *Prayer*.

Q. What is a *Vigil*?

A. The Evening before some Holy Day, which was formerly spent in *Watching* and Prayer.

Q. What is a Holy Day?

A. A Day specially separated to the Service of GOD.

Q. What are the *Four Advent* Sundays?

A. The *Four* Sundays next *before* the Birth of our LORD.

Q. Of what Use is this?

A. To mind us to answer the Ends of Christ's *coming* in the Flesh.

Q. Why is the Lord's-Day called by the Name of *Sun-Day*, which was so called by the Heathens?

A. The Heathens gave it that Name from the *Sun in the Firmament*, but Christians use it to denote the Rising of the *Sun of Righteousness* out of the Grave.

Q. What is *Christmas* Day?

A. The Day of our blessed Saviour's Birth.

Q. What is *Innocent's* Day?

A. The Day on which we call to Mind the Slaughter of the *Infants* of *Bethlehem*, by King *Herod*, who intended hereby to have slain our blessed Saviour in his Infancy.

Q. Why is the Time of our Saviour's *Circumcision* made a Feast of the Church?

A. To bless God that he hath freed us from the *burthensome* and *painful* Ceremonies of the Law of *Moses*: And to beg of GOD the *Circumcision* of the *Spirit*, in the *Mortification* of our worldly and carnal Lusts.

Q. Why is the *Purification* of the blessed Virgin observed?

A. In Memory of the *Presentation* of our blessed Saviour in the Temple, begging Grace of GOD that we may be presented to him, without *Spot* or *Wrinkle*, thro' his Son Jesus Christ.

Q. What is the Feast of *Epiphany*?

A. A Day of Thanksgiving for the *Manifestation* of Christ to the Gentiles.

Q. What is *Lent*?

A. Lent

A. Lent signifies *Spring* in the *Saxon* Language; and with us it signifies the *Spring-Fast.*

Q. Why is the *First Sunday* in *Lent* call'd *Quadrageſima*?

A. Becauſe it is about the *Quadrageſima*, that is, *the Fortieth* Day before our Saviour's Reſurrection.

Q. Why doth this Time of Faſting, or Abſtinence, continue *Forty Days*?

A. In Remembrance of our Saviour's Faſting *Forty Days* for our Sake.

Q. Why is the Sunday before *Lent* call'd *Quinquageſima*; and the *Second* and *Third* Sunday before it call'd *Sexageſima* and *Septuageſima*?

A. The full Numbers of *Fifty*, *Sixty*, and *Seventy* are uſed, with Reference to the *Forty Days* of *Lent*, to mind us to prepare for that ancient and ſolemn Time of *Faſting* and *Prayer.*

Q. Why is the firſt Day in *Lent* call'd *Aſh-Wedneſday*?

A. Becauſe in former Times they ſprinkled *Aſhes* on their Heads, in their ſolemn Mourning on this Day.

Q. What is the *Commination*?

A A ſolemn *Denouncing* of the *Threatnings* of God's holy Word againſt impenitent Sinners.

Q. What are the Ember-Weeks?

A. The Weeks before the *Four Times* of the Year, in which Miniſters are publickly ordained: In which ſpecial *Prayer* with *Faſting* is required, according to the Example of our Saviour and his Apoſtles, *Luke* 6. 12, 13. *Act.* 14. 23.

Q. Why are they called by the Name of *Ember*?

A. Becauſe lying in *Embers* or *Aſhes*, is the uſual Term in holy Scripture for *ſolemn Humiliation*. As *Job* 42. 6.

Q. Why is the Sunday before *Eaſter* call'd *Palm* Sunday?

A. In Memory of our Saviour's *triumphant*, but meek, Entrance into *Jeruſalem*, when the People ſtrew'd the way with *Palm-Branches*.

Q. Why is the Sunday after *Eaſter*-Day call'd *Low-Sunday*?

A. The Ancients obſerved the *Octave*, (that is, the *Eighth Day*) after their principal Feaſts: And this being the *Octave* of the high Feaſt of the Reſurrection, is called *Low-Sunday*.

Q. What is *Maundy-Thurſday*?

A. The Day on which our Saviour waſh'd his Diſciples Feet, and *commanded* his Followers to imitate his Humility and Charity.

Q. What is *Good-Friday*?

A. The Day of our Saviour's *Paſſion*.

Q. What is his *Paſſion*?

A. His

A. His *Suffering* on the Croſs for our Sins.

Q. What is *Eaſter-Day*?

A. The Day of our Saviour's *Reſurrection* from the Dead.

Q. Why is it call'd *Eaſter*?

A. The *Saxons* had a yearly Feaſt about this Time which they call'd *Eöſter*: And when they embraced Chriſtianity, they call'd this the *Chriſtian Eaſter*.

Q. What is *Rogation* Sunday?

A. Rogations are earneſt *Prayers*, and theſe were formerly uſed at this Time for a Bleſſing on the *Fruits of the Earth*, which are then tender, and liable to blaſting.

Q. What is *Holy Thurſday*?

A. The Feaſt of our Saviour's *Aſcenſion* into Heaven.

Q. What is *Whit-Sunday*?

A The Commemoration of the Deſcent of the Holy Ghoſt.

Q. Why is it call'd *Whit-Sunday*?

A. Becauſe this was anciently the ſolemn Time of baptizing thoſe that were prepared for it, who were cloathed with *white Garments*, as Tokens of their Admittance into the Kingdom of *Light*.

Q. Why is the State of the Goſpel called the Kingdom of Light?

A. Be-

A. Because it is a State of divine *Knowledge*, *Purity* and *Joy*; under the Government of our Lord Jesus Christ, the *Prince of Light.*

Q. Why is this Feast, of the Descent of the Holy Ghost, sometimes called the Christian *Pentecost*?

A. Because it is *Penteconta*, that is, *Fifty Days* from our Saviour's Resurrection.

Q. What is *Trinity* Sunday?

A. The Commemoration of the Mystery of the *Holy Trinity.*

Q. Why is the Feast of *Michael*, the Arch-Angel, kept?

A. To praise GOD for the Ministry of his *Holy Angels*, Heb. 1. 14.

Q. Why do we observe the Feasts of *Apostles* and *Martyrs*?

A. To praise God for the Benefits we receive from their *Doctrine* and *Examples*, and to beg Grace to follow them, as they followed our Lord Jesus Christ.

Q. Why are the Days of the *Death* of Saints and Martyrs observed, rather than the Days of their *Birth*?

A. Because they were more *glorious* in their *Deaths* than in their *Births*, dying in the Faith of Jesus Christ, and laying down their *Lives* for his Sake.

Q. Why is the Day of St. *Paul's Conversion* kept, rather than the Day of his *Martyrdom*? *A.* To

A. To express the Joy of the Church at the marvellous *Conversion* of so great a Sinner; and to afford *Comfort* to the worst of Men that repent and believe in the Lord Jesus Christ.

Q. Why is the Place of God's public Worship called a *Church*?

A. The Place that contains the *People of God* is called a Church, in the same Sense as a Man's *House* sometimes signifies his *Family*; as we read, *Act.* 16. 34. *believing in GOD with all his House.*

Q. What is a *Font*?

A. Font is the same with *Fountain*; because in ancient Times the numerous Converts were baptized in *Fountains* and *Brooks*, being unprovided of other convenient Baptisteries.

Q. What is a *Baptistery*?

A. A Place appointed for the Celebration of *Baptism.*

Q. What is a *Chancel*?

A. That Part of the Church, which hath been anciently used in the Celebration of the Lord's Supper; and was divided from the other Part of the Church by Lattices, called *Cancelli.*

Q. Why is the Communion-Table called an *Altar*?

A. Be-

A. Because our offering up of Praise is called a *spiritual Sacrifice*, Heb. 13. 15. And by Consequence, that Table is a *spiritual Altar*, and the Minister a *Spiritual Priest*.

Q. Why is the Lord's-Supper called the *Eucharist*?

A. *Eucharist* signifies *giving* of *Thanks* and *Praise*: And the Lord's-Supper is a *Feast of Praise* and Thanksgiving for the infinite Gift of our blessed Saviour Jesus Christ.

Q. Why is it called a *Communion*?

A. Because there is a *Communication* of the Blessings purchased by our Saviour's Death (1 *Cor.* 10. 16.) and so a *Communion* betwen God and Man: And because there is a *common Union* of Hearts and Devotions in the holy Communicants, (1 *Cor.* 10. 17.)

Q. Why do we receive it *Kneeling*?

A. We disclaim all Worship to the Bread and Wine; and do place our selves in a Posture of *Devotion*, in the humblest Sense of the *infinite Gift* of God in his Son our Saviour, and of our own *Unworthiness* of it; with Prayer for our receiving the *full Benefits* of this Sacrament.

Q. Why is it proper that every one should say *Amen*, so as to be heard,

at

at the End of every Prayer, Thanksgiving, and Confession of Faith?

A. To give public Testimony of our Consent to what is there express'd; and of our earnest Desire of being heard of GOD: Wherefore we say *Amen*, that is, *so be it*, or *may it be so.*

Q. Of what Use is that Doxology, *viz.* Glory be to the Father, and to the Son, and to the Holy Ghost?

A. It is of very ancient Use in the Christian Church, and is a full Testimony of their Belief of the *Divinity* of our Blessed Saviour *Jesus Christ*, and of the *Holy Ghost.*

As is also that Benediction (or Blessing) of St *Paul*, 2 *Cor.* 13. 14. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. *Amen.*

A Prayer for a Young Person.

MOST Merciful God, whose Favour is better than Life, grant me Favour in thy Sight, I beseech Thee, in this Life and that which is to come, thro' Jesus Christ thy Son our Saviour.

And for his Sake, O Lord, rectifie the Disorders of my corrupt Nature, pardon all my sinful Thoughts, Words, and Works; and make me a new Creature, created in Christ Jesus to good Works.

To this End, be pleased to teach me thy Will by thy good Spirit, and subdue every sinful Appetite and Passion, that I may shun the Pollution of youthful Lusts, and all the Snares of the Devil, and may glorifie Thee in my Soul and my Body which are Thine.

O Lord, write thy Commandments in my Heart, and keep me from the Snares of evil Company, and the Temptations of this present evil World: And confirm me by thy Grace, that I may keep the Vows of my Baptism to my Life's End.

Make

Make me Humble and Sober, Chaſt and Charitable, Devout and Serious; being dutiful to my Superiors, and ſhewing all Meekneſs to all Men.

Grant that I may abhor Lying, Pride, Stubbornneſs, Paſſion, and all Unjuſtice and Uncharitableneſs, and make me to walk in thy Love and Fear all my Days.

O Lord, be pleaſed to bleſs all my Relations and Friends (eſpecially ———) and keep me and them from all Evil this (*Night*) (*Day*) and conduct us to Thy Heavenly Kingdom, thro' Jeſus Chriſt our Lord; in whoſe Holy Name and Words I conclude my imperfect Prayers.

Our Father, &c.

A Prayer for a Family, in the Morning and Evening.

INfinitely great and good GOD! our Creator, Governour, and Chief Good; we behold thine infinite Perfections in all thy Works; and thy bleſſed

ſed Word declares to us Thy Readineſs to ſhew Mercy to returning Sinners: We therefore caſt our ſelves down before thy Mercy-Seat, in Adoration of thine infinite Majeſty, and in humble Confeſſion of our manifold Sins committed againſt Thee. O Lord, we lament and bewail the Corruption and Diſorder of our natural Faculties, and that we have ſo much delighted to indulge our Carnal and Corrupt Inclinations. We humbly confeſs that we have ſlighted thy Worſhip and Thy Laws, and too little regarded the Promiſes and Threatnings of thy Book: We have not been duly influenced by the Love and Fear of Thee our GOD; nor loved our Neighbours as our ſelves. Yea, we have ſinned againſt the Light of thy bleſſed Goſpel, and have broken the holy Vows of our Baptiſm. Be merciful unto us, O God, for the ſake of thy Son Jeſus Chriſt our Saviour: Bleſs us in Him, in turning us from our Iniquities; and in turning from us Thy Wrath due to our Offences: And we pray Thee, renew us after thine Image in Righteouſneſs and Holineſs; and make us

to

to ſerve Thee, as new Creatures, in Newneſs of Life.

Be pleaſed to inlighten our Minds, and purify our Hearts, by thy good Spirit: and give us the Victory over the Temptations of the World, the Fleſh and the Devil: And guide us evermore in the Ways that pleaſe Thee.

Make us juſt in our Dealings, true in our Speeches, and unblameable in all our Ways, to the Glory of thy great Name, the Ornament of our Holy Religion, and the Salvation of our immortal Souls.

We pray Thee, be pleaſed to bleſs this Nation, preſerve and direct our Governours in Church and State, and bleſs us all with the Bleſſings of Peace and Plenty, and with the Grace and Mercy of thy Holy Goſpel.

Be pleaſed to bleſs this Family with Spiritual and Temporal Bleſſings, and let no manner of Evil befal any of us, nor any Plague come near our Dwellings.

Be with us, we pray Thee, in Mercy throughout this (*Day*) (*Night*) keep us from all Evil, bleſs and proſper us in all our lawful Enjoyments and Undertakings, and make us Heirs of thine Eternal Kingdom, for the ſake of Jeſus Chriſt our worthy Mediator; for

for whom our Souls bleſs Thee, and for all Mercies in him relating to this Life, and that to come; in whoſe Holy Name and Words we further pray.

Our Father, &c.

A Grace before Meat.

GOOD Lord, be pleaſed to grant thy Bleſſing to theſe thy Creatures which thy Bounty hath given us; and ſanctifie us and our Enjoyments to thy Praiſe, thro' Jeſus Chriſt our Lord. *Amen.*

A Grace after Meat.

WE Praiſe thy Name, O Lord, for our preſent Refreſhment by thy good Creatures, and for all thy Mercies relating to our Souls and Bodies: beſeeching Thee to give us Grace to glorify thy Name in the Enjoyment of thy Mercies, thro' Jeſus Chriſt our Lord. *Amen.*

To fill up the vacant Pages, the following Hymns are added.

A Hymn

A Hymn for the Morning,
To be ſung as the 100 *Pſalm.*

(1)

GLor'ious Creator, Heav'nly King!
Thy Praiſes let me ever ſing.
Thy Pow'r hath made, Thy Goodneſs (kept;
My fenceleſs Body, whilſt it ſlept.

(2)

Yet one Day more haſt Thou ſet me
From all the Pow'rs of Darkneſs free,
Lord, keep my Heart from Sin ſecure,
My Life unblameable and pure:

(3)

That in the laſt of all my Days
I may begin Thy endleſs Praiſe.
Glory to GOD Almighty be,
Th' Eternal undivided Three.

A Hymn for the Evening,
To be ſung as the former.

(1)

BLeſſed *Jehovah*, Prince of Light!
Who for our Reſt ordained'ſt (Night;
Be Thou my Keeper, LORD, I pray,
That nothing may my Reſt annoy.

That

(2)

That thro' thy Mercy, me this Night
No Tempeſt, Fire, or Thieves may (fright
And when my Body dead ſhall lie,
As now I lay my Garments by;

(3)

May Death to endleſs Reſt me bring,
That I with Saints above may ſing:
Glory to GOD Almighty be,
Th' Eternal undivided Three.

A Hymn for the Lord's-Day. To be Sung as the 148 *Pſalm.*

(1)

The Creator,

O Thou who mad'ſt all Things
By thy Almighty WORD,
May ev'ry Creature's Voice
Thy Praiſes due afford.
Thy Goodneſs, Might,
And Wiſdom great,
Exceed all Thought,
Be'ing infinite.

(2)

The Redeemer,

Thou didſt Thy Love extend
To *Adam's* ruin'd Race,
And didſt thy SON down ſend,
To reſcue them by Grace:
Who doth them heal
By his great Merit,
And by his Spirit
He doth them Seal.

And the Sanctifier of Men is to be praiſed.

(3)

(3)

Ye glorious *Seraphim* ! *By holy Anels,*
That ſtand before GOD's Throne,
Whoſe Light is never dim,
Praiſe ye the Great *Three-One*,
Ye there ſo nigh,
Fitter than We
Vile Sinners be
For Things ſo high.

(4)

Ye Spirits of the *Juſt* ! *By glorified Saints,*
Who fill the Choirs above,
And perfectly are bleſs'd
By GOD's o're-flowing Love ;
His Praiſes ſound,
As in His Sight,
With high Delight
Ye do abound.

(5)

Let all the World proclaim *By the World,*
The King of all the Earth,
And glorify His Name
With moſt exalted Mirth ;
Ye Heathens all !
Pouring diſdain
On Idols vain,
On JESUS call.

(6)

Set forth *Jehovah*'s Praiſe *By the Church,*
Ye Servants of the *Lord*,
Let all the Churches raiſe
Their Voice with one accord :

In

In Him rejoice,
Sounding the Fame
Of His great Name,
With joyful Voice.

(7)

By every rational Being,

My Soul, bear Thou thy Part,
Triumph in GOD above,
With a well-tuned Heart
Sing Thou the Songs of Love.
His Son was slain
To ransom Thee
From Slavery,
And endless Pain.

(8)

To Eternity.

Grant, O our God, that we,
Who now Thy Sabbaths love,
May keep at length with Thee
The Sabbatism above.
Our Praises then
Will highly sound,
And will abound
Always. Amen.

Now unto the King Eternal, Immortal, Invisible; the only wise GOD be Honour and Glory for ever and ever. *Amen.*

FINIS.

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